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## THE NEW LIFE: A STUDY OF REGENERATION.

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### INTRODUCTION.

In its best estate, theology was the best expression of the highest interests and needs of man. In it all other sciences culminated, bringing to it their maturest thought, their deepest insight and their largest generalizations. It has been a passion, has given the will its strongest impulses, and has illuminated lowly and untaught minds as nothing else has ever done. It sought to express the entire religious consciousness, and used all Scripture as man's great text-book in anthropology. Under its influence society has been transformed and our modern institutions of state, church, family and school have arisen.

As all admit, theology has lapsed from its high functions. It no longer expresses its highest aspirations nor reflects the profoundest insights into Scripture, nature and the human heart. It has become so conventionalized and rigid that low views of the Bible prevail, that science and faith are no longer unified, that religion itself has often fallen into disrepute and is losing its hold both upon the masses and the cultured classes.

This condition of affairs is apparent to one who can read and understand the "signs of the times." It finds expression and emphasis in the modern movements "to reach the masses;" in the spirit which underlies the "higher criticism;" in the reconstruction of long established creeds, and in the growing demand for a "Christianized" theology. The present, however, is not so much an occasion for alarm as for inspiration and hope. To many minds there is imminent peril in the increasing decay of faith. But the fundamental truths and doctrines of religion are called in question not by reason of any weakness or irrationality in the truths themselves, but because as conceived and stated in the traditional theological systems, they do not answer the changed conceptions of God and man.

The conception of growth and development which has revolutionized and given new life to other sciences, has hardly gained a foothold in theology. Hence the constant, stubborn but vain endeavor to keep alive and make men satisfied with doctrinal statements which are formulated according to an anthropology and psychology no longer accepted, and which breathe a moral and intellectual atmosphere that lacks the life-giving properties needed by man in his present stage of development. It is asking intelligent, rational beings to accept a conclusion, while at the same time denying the premises. But others, in this "night of fear," "hear a deeper voice across the storm," and think they see a new light breaking and a new era dawning for faith and theology. I shall immediately proceed to point out one ground for this hopeful view of the future of theology and religion.

Every reform and advance in the religious consciousness has begun with new and truer views of man. Happily the department of anthropology, which is the pedagogical root and very life-spring of theology, and which is always in danger of becoming obsolete, is receiving a new, richer and deeper life. Anthropology no longer contents itself with the measurement of skulls and bones, but is devoting its best talent and energy to the study of man's mental life as it is expressed in the customs, beliefs, literatures of all races. Theological opinion on the other hand, as has been said, "has habitually moved within the limitations of particular customs, cults and religious traditions" (1).\*

But this new anthropology, which gathers strength from biology, physiology and so many other sources, which culminates in psychology, is ready to offer a few ripe insights for the rehabilitation of theology, point by point. It will not only elevate theology to its original estate, but re-reveal the Bible as man's great text-book in anthropology; show that it grew slowly up out of the heart of human life, and rescue it from the winding sheet of petty interpretation, mean and unworthy glosses; save it from its friends and regenerate it as very word of very God to very man. The world hungers for Bible-truth and is given a stone. Philosophy, science, literature, school, have been robbed of the very truth and life they need. As an illustration of what is thus promised to theology and religion, I have taken a single subject and tried to show it forth in the larger light of the new psychology and anthropology. It is one, perhaps not the best that could be chosen, of many themes which need analogous treatment.

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\*1 See bibliography page 104.

I try to show that so far from being an arbitrary, traditional formula, regeneration is one of the deepest needs of the human body and soul, felt among savage and civilized men of all races and times. It is an attempt to re-base the doctrine on sound anthropological and psychological principles, in the hope and confidence that it will not only strengthen the pulpit and give it greater dignity with the educated, more interest and power with the masses, but also widen and deepen the sympathy between theology and other sciences.

I have begun this dissertation with a study of the initiation rites and customs of various peoples, expressive of a new life. I then note the leading characteristics of this new physiological and psychological life at puberty and adolescence, with the purpose of showing both the natural predispositions to, and the need of the spiritual change which is formulated in the doctrine of regeneration.

The following is a rough classification of the ceremonies and customs which are included in the initiation rites at puberty. The list is by no means complete and exhaustive. This has not been attempted. But it is thought that the characteristic rites are mentioned which will suffice the main thesis.

This work was undertaken at President G. Stanley Hall's suggestion. Throughout its preparation, his supervision and counsel have not only lent material aid, but also have been a constant stimulus and source of sincere enthusiasm.

Dr. A. F. Chamberlain, lecturer on anthropology in Clark University, has rendered valuable assistance in introducing me to the various authorities, in the arrangement of the material and many important details.

## INITIATION RITES AND CEREMONIES AT PUBERTY.

### *I. Circumcision.*

It is by no means a distinctively Jewish rite. It is found to be such a primitive and widespread practice that the questions, "Where was its original home?" and, "Did Abraham first become acquainted with it in Egypt?" are no longer seriously asked by those who are much acquainted with the religious and political ceremonies of primitive peoples. Andree says, "*Die Beschneidung des männlichen Gliedes*," belongs to that custom which extends over the whole world, and is by no means the special characteristic of a single people. (<sup>2</sup>) s. 53. "This, generally regarded as a distinctive mark of the Israelites, is by no means peculiar to them, did not originate with them, and is found in so many parts of the world with such evidences of great antiquity as to con-

travene its attribution to them. Its origin is a subject of great dispute. As practiced indiscriminately in infancy it may, perhaps, be a surgical blunder. It is certain that it is not at first among the Israelites a religious rite. . . . It afterwards was regarded as an initiatory ceremony, and as such its parallels may be found all over the world, but as a special national distinction the declared object was not accomplished. Besides the Egyptians, Arabs and Persians, the coincidence with whom might be expected, many tribes of Africa, Central and South America, Madagascar and scores of islands of the sea, show the same mark, and it has even been found in several of the North American tribes." (3) p. 29. Dr. Brinton doubts whether true circumcision as practiced by the Jews was found in America, though various mutilations of the prepuce certainly were.<sup>1</sup>

In the Old Testament it bears marks of a later development. It had lost its significance as an initiation ceremony, and instead of taking place at the marriageable age, it assumed the dignity of a consecration ceremony of the young child to God. This illustrates a general truth that "as manners become less fierce and society ceases to be organized mainly for war, the ferocity of the primitive ritual is naturally softened, and the initiation ceremony gradually loses importance and ultimately becomes a mere domestic celebration, which in all its social aspect may be compared to the private festivities of a modern family when a son comes of age, and in its religious aspect to the first communion of a young Catholic." (4) p. 310.

With the Malagasy tribes in Madagascar, of Malay origin, there appears to be very little religious significance attached to circumcision. It is a rite by which children are "made men." None but those who have been subjected to this treatment can become soldiers or in any way fit for government service. After the child has been measured and sprinkled with water the following is repeated: "The lad is not a child. He is a man breasting the stream; not caught in crossing, not taken in a net. The lad is a banana tree north of the town (*i. e.*, the leese side sheltered from the prevailing southeast winds). The lad is not a child. He is a bird upon a rock, thrown at, not hit. His money fills a large tomb (repository). His slaves crowd his country house." (5) p. 217 *seq.* Livingstone says that among the Bechuana and Kaffir tribes south of the Zambezi, circumcision "is a civil rather than a religious rite. All the boys of an age between ten and fourteen or fifteen are selected to be

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<sup>1</sup> Personal letter, April 21, 1893.

companions for life of one of the sons of the chief. They are taken to some retired spot in the forest, and huts are erected for their accommodation. The old men go out and teach them to dance, initiating them at the same time into all the mysteries of African politics and government. Each one is expected to compose an oration in praise of himself, called a 'lima,' or name, and to be able to repeat with sufficient fluency. A good deal of beating is required to bring them up to the required excellency, so that when they return from the seclusion they have generally a number of scars to show on their backs." (6) p. 165. The circumcision ceremony among the Bechuanas was so important, coming every five or six years, that they reckoned their history by these events, as the Greeks did by their Olympic games. (7) p. 423.

The Kechuas, one of the semi-civilized tribes of Peru, wrap the boys and maidens in leather garments after the operation has been performed, the head only being left bare. Then their relatives pour a lot of fresh milk over their heads and bodies and they are received among the adults of the tribe. Each boy is given two or three oxen by his parents, and forming a company, the boys go off by themselves into some hiding place in the forest and there feast "until they are tired of eating and idleness and are grown fat." (8) II. s. 438. For further evidence of its use in Africa, see (9), (10), (11), (12). The latest testimony on this subject is that of James MacDonald. (13) pp. 99-122. He states that "the life of an African properly begins at puberty. The rite of circumcision is general." Circumcision is very generally practiced in Australia. Ploss says "it is regarded by many Australian tribes and Polynesian peoples as a sacred rite and symbol of manhood." (8) II. s. 421. "The rite of circumcision is practiced throughout a great portion of Australia, and is one of the sacred ceremonies by which the young males are in many tribes admitted to the privileges of manhood, the chief of which is the right to marry." (14) I. p. 159. See, also, A. Bastian (15). With the Turks, circumcision takes place between the eighth and thirteenth years. (2) s. 56. The Mohammedans of the Malay Archipelago usually perform it from the eighth to the twelfth year. (2) s. 57. The Mohammedan Malays of Sumatra at the same age, and the Malays of Celebes in the fifteenth year. (2) s. 57.

Closely allied to circumcision are other operations in the process of "making young men and women," too obscene to be scarcely mentioned. The Hottentots and Kaffirs cut out the left testicle. Strabo mentions this custom among the Egyptians. The Bedschas of northeast Africa remove the right testicle. The same custom prevails in the Caroline

islands. <sup>(16)</sup> s. 189. The Australians of Peake River celebrate the advent of puberty in girls by piercing the hymen with the finger. <sup>(8)</sup> II. s. 376. The Totonacs of central America performed the same operation in the sixteenth year. <sup>(16)</sup> s. 189. Schomburgk describes the terrible practices of the natives of Peake River, Charlotte Waters and Alice Springs. These ceremonies are performed once a year upon the boys and girls who have shown signs of puberty. <sup>(17)</sup>. For further evidence of these practices see <sup>(18)</sup> I. s. 145-163. <sup>(19)</sup>, <sup>(20)</sup>, <sup>(21)</sup>.

## II. *Knocking out Teeth.*

This custom is quite general in Australia. The Unallas knock them out of some of the males when they are eighteen years old. <sup>(14)</sup> I. p. 272. In eastern Australia (in the Macquarie districts), at some period during the summer months, the "mysteries" are celebrated and peace is declared among all the tribes. The boys are brought into the presence of the assembled people and their teeth knocked out by "pushing the head against a stick fastened at one end into the trunk of a tree." If a boy shows any sign of pain he is killed on the spot. Then long cuts are made with sharp stones upon his back and shoulders. If all this is not endured calmly, they declare that he is not fit to mingle with the men of the tribe. The women derisively call him one of their number. If he endures the tortures without moving he enters into the degree of warriors and hunters. They give him a piece of crystalline substance, which is kept secret from the women, and present him with a shield and warrior's arms. <sup>(8)</sup> II. s. 415-416. In the eastern part of South Wales a similar ceremony takes place. During the feast, with dancing and singing, each of the boys is taken by a man and carried about on his shoulders. Then a tooth is broken out and the blood from the gum runs down the breast of the boy and upon the head of the man who carries him. Then the boy is taken to his relatives, who give him a girdle with a wooden sword and crown him with a wreath of leaves. <sup>(8)</sup> II. s. 413 *seq.* Frazer thinks that the practice of knocking out the upper front teeth at puberty is or was once, probably, an initiation into the totem. "The Batoka in Africa say they do so in order to be like oxen, while those who retain their teeth are like zebras." <sup>(22)</sup> p. 28. Connected with this extended primitive rite are the customs of filing and boring the teeth.

## III. *Hair Offering.*

Shaving the head or cutting off part of the hair is a com-

mon practice. The Indian tribes in British Guiana shave the heads of the girls at puberty, and the Caribs burn the hair off of the girls and then make deep cuts from shoulder to shoulder and rub in pepper, and the girl must not utter the slightest cry of pain. <sup>(8)</sup> II. s. 425-426. Curr gives a description of the rough treatment which the youths of Narringeirs, in Australia, receive. The hair grows uncut for two or three years before puberty, which usually begins about the age of fourteen. Then they are taken by the men and their mustaches and hair of their bodies pulled out, and the hair of their heads torn off in handfuls. They must fast three days, drinking only water, and must not sleep during that time. They must submit to the same treatment three times at intervals of about two years, and then they can marry. <sup>(14)</sup> I. pp. 254-255.

In Japan the godfather cuts off the forelock near the age of fifteen and gives the boy a new name. The Spartans let the hair grow as soon as the boy reached the age of the ephebi while up to that time it was cut short. After the Persian war they cut off the long hair of the boys when they arrived at the age of the ephebi and devoted it as an offering to a god.<sup>1</sup> W. Robertson Smith says: "Among the Arabs in the time of Mohammed, it was common to sacrifice a sheep on the birth of a child and to shave the head of the infant and daub the scalp with the blood of the victim. This ceremony, called 'acica,' or the 'cutting of the hair,' was designed to 'avert evil from the child,' and was an act of dedication by which the infant was brought under the protection of the god of the community. Among Lucian's Syrians, on the other hand, the hair of the boys and girls was allowed to grow unshorn as a consecrated thing from birth to adolescence, and was cut off and dedicated at the sanctuary as a necessary preliminary to marriage. . . . The same thing appears to have occurred, at least in the case of maidens at Phœnician sanctuaries; for the female worshipers at the Adonis feast of Bylus, who, according to the author just cited,<sup>2</sup> were required to sacrifice either their hair or their chastity, appear from other accounts to have been generally maidens, of whom this act of devotion was exacted as a preliminary to marriage.<sup>3</sup> I apprehend that among the Arabs in like manner the 'acica' was originally a ceremony of initiation into manhood, and that the transference of the ceremony to infancy was a later innovation, for among the Arabs, as among the Syrians,

<sup>1</sup> Life of the Greeks and Romans. Guhl and Koner, p. 172.

<sup>2</sup> Lucian, "Dea Syria," VI.

<sup>3</sup> Sozomen, V. 10.7. Herodotus, 1.199.



young lads let their hair grow long, and the sign of immaturity was the retention of the side locks, which adult warriors did not wear." <sup>(4)</sup> pp. 310-312.

#### IV. *Tattooing.*

In some of the Philippine islands, at the age of twelve, the boys and girls are tattooed in various figures upon the arms, breast and legs. The skin is first tightly drawn, then cut with a semi-circular knife and some soot rubbed in. <sup>(23)</sup> The women of Murray submit to the operation of having their backs cut with stones or shells crosswise from the right to the left side. This operation, though very painful, is submitted to willingly, for a tattooed back is much admired. In New Zealand the young man is declared marriageable by tattooing him at sixteen. <sup>(8)</sup> II. s. 417 *seq.* Among the Belladong or Bellerdocking tribe, the chests, foreheads and thighs of the youths, when their beards are grown, are burnt with heated stones. Very often it is a figure representing some animal or the totem of the tribe which is made upon the body. In this way it is believed that one is placed more securely under the protection of the totem. Many of the North American Indians seem to believe that they have an animal in their bodies. <sup>(22)</sup> p. 26.

V. *Piercing the Septum* of the nose is a very common mutilation. It is the custom of almost every tribe in Australia. Very often a reed, bone, feather or bit of wood is worn in the opening. <sup>(14)</sup> I. pp. 71, 164.

#### VI. *Fasting.*

In Australia many tribes have regulations against the use of certain kinds of food by the boys after they are eight or ten years old. <sup>(14)</sup> I. pp. 71, 72. Dr. Boas, speaking of the Indians in British Columbia, says: "Girls, even before reaching puberty, must not eat parts of fish near the head, but only tails and adjoining parts, in order to secure good luck in their married life. On reaching maturity they have to observe numerous regulations. They must eat only dried fish and may eat clams. Gooseberries and crab apples are forbidden, as it is believed they would injure the teeth. At Victoria, the girl when reaching puberty must take some salmon to a number of large stones. This is to make her liberal." <sup>(24)</sup> p. 22 *seq.* Those who were initiated into the second degree of the Eleusinian Mysteries, which was administered at the age of manhood, had to abstain from several articles of food. <sup>(25)</sup> p. 287 (note). Before and during the Mysteries they could eat no flesh of chickens and

fish, neither beans, apples nor pomegranates. With the Andamanese there is a fast required of the boys and girls before puberty. "The fasting period (during which turtle, honey, pork, fish and a few other favorite articles of food are forbidden) commences between the eleventh and thirteenth year and varies in length from one to five years; it is observed by both sexes, but lasts longer in the case of girls, with whom, indeed, it is not terminable till some time after matrimony. . . . It does not rest with the youth or maiden to determine when he or she will resume eating the various articles above mentioned, but with the chief, who decides when each individual's powers of endurance and self-denial have been sufficiently tested. . . . As at present understood, the fasting period is regarded as a test of the endurance, or, more properly speaking, of the self-denial of young persons, and as affording evidence of their fitness and ability to support a family." When the fast is declared off, and the neophytes allowed to resume eating the dishes they have been deprived of, among other ceremonies, dancing and singing, their bodies are smeared by the chief with honey and melted turtle and pork fat. (<sup>26</sup>) pp. 61-67, 133-135.

#### VII. *Seclusion.*

In connection with the practice of fasting, it may be observed that isolation or separation of the youths and maidens from the other members of the community is a very common mode of treatment. With the Australians the boy at eight or ten years of age must leave the hut of his father and live in common with the other young men of the tribe. He is called by another name than that which he has borne from birth, and his diet is regulated to some extent. (<sup>14</sup>) I. pp. 71-72.

The period of isolation varies very greatly. The boys of the Goulburn tribes in North Melbourne, who are to be consecrated to manhood, are carried into a forest, where they stay two days and one night. Meanwhile they must knock out two of their upper incisors and give them to their mothers on their return home. (<sup>27</sup>) p. 201. In northern Guinea the "novice" is shut up for eight days, and receives food once a day from a slave. At the end of this time masked men take him and make numerous tests of his courage. (<sup>28</sup>) p. 420. Among the Quoias in Africa, "the boys after circumcision are carried by force into the woods. There they remain a year and are instructed by the older members of the community—the 'Seggone'—in civil government and military science. The tests to which these boys are subjected they call 'Belli-Paato' or 'Belli-Paaro.' Its meaning is explained by the

Quojas in the following way: 'It is a death and a new birth (eine Wiedergeburt), since they are wholly changed in the consecrated thicket, dying to the old life and existence and receiving a new understanding.' When the youths return from the thicket they act as if they had come into the world for the first time, and had never known where their parents lived or their names; what sort of people they were; how to wash themselves." (<sup>27</sup>) s. 199-200.

In New Ireland, one of the New Britain group, the girl is placed in a small conically shaped structure, made from the leaves of the pandanus tree. In this small, dark enclosure she is obliged to lie down or sit in a crouched position on a platform of bamboo sticks, four feet from the ground. She can come out only once a day to bathe. Girls are often confined in these cages while quite young and must remain there until they are of a marriageable age, so that their imprisonment often lasts four or five years. All this time they must not touch the ground with their feet, for it is "tabooed." (<sup>29</sup>) pp. 281-294. The negro girls of Loango at puberty are confined in separate huts and they must not touch the ground with any part of their bare body. (<sup>30</sup>) s. 23, (<sup>31</sup>) II. p. 226. "The heir to the kingdom of Sogamoso in Colombia, before succeeding to the crown, had to fast for seven years in the temple, being shut up in the dark and not allowed to see the sun or light." (<sup>31</sup>) II. p. 226. In Bogota (Colombia) the prince "had to undergo a severe training from the age of sixteen; he lived in complete retirement in a temple, where he might not see the sun nor eat salt, nor talk with a woman." A magician takes the boys of the inhabitants of Rio Nunez into a forest after the ceremony of circumcision. They live in huts covered with tree-limbs. They must be ransomed before they can return to their native place. (<sup>27</sup>) s. 199. The girl of the South American Indian tribe Macusi, who has reached puberty, must live in the attic of the hut apart from the other members of the household. When she has fasted seven days she can make some broth for herself. Her playthings are broken up. Then she is bathed. Her mother beats her with sticks during the night and she must not cry loud enough to wake up those sleeping under the same roof. At the second flow of the menses another scourging is inflicted. Then she is regarded pure and can be taken by the bridegroom. (<sup>27</sup>) s. 197. With the Huron, Iroquois and Algonkin Indians, the boys at puberty are placed in charge of an old man and the girls of an old woman. They must fast rigorously and a careful observance is made of all their dreams. Then they are placed under a tutelary divinity, who has care of them through life. The Ojibway boys about to enter man-

hood must build a hut in the spring near some high tree and "there remain lying upon moss, fasting many nights until the pangs of hunger and thirst are no longer felt, and the soul becomes free. The soul stays in heaven during the sleep and there knowledge of life is revealed." (<sup>27</sup>) s. 195. A practice strikingly similar to the one just observed among the Quojas is that of the Virginian Indians. After a very severe beating the boys are thrown into a secluded spot. There they must stay nine months and can associate with no human being. They are fed during this time with a kind of intoxicating preparation of roots to make them forget all about their past life. After their return home, everything must seem strange to them. In this way it is thought that they "begin to live anew." They are thought of as having been dead for a short time and are "numbered among the older citizens after forgetting that they once were boys." (<sup>27</sup>) s. 195. The Californian Indians burn into their flesh the figure of the beast seen by the boys during an intoxicated state which is produced by a similar drink. (<sup>27</sup>) s. 196. The lads of the western tribe of the Torres Straits Islanders undergo a month's "isolation in the bush," separated from any woman and their own fathers. A relative attends them and teaches them the customs and morals of the people. "This was followed by a great feast, when the lad was presented to his relatives gayly ornamented and thenceforth he took standing as a man." (<sup>32</sup>). In New South Wales "the novice is not permitted even so much as to look at a woman or to speak to one during the initiation period; and even for some time after he must cover his mouth when one is present." (<sup>22</sup>) p. 43.

### VIII. *Change of Name.*

As the youth at puberty leaves the family or domestic circle, preparatory to becoming a member of the tribe, he is often obliged to give up his family name for one which has significance with reference to his new standing as a full-fledged citizen. This, as has been observed above (p. 69), is a widely prevalent custom with the Australian tribes. The boys belonging to the Noeforeze in New Guinea are given a new name about the twelfth year. (<sup>8</sup>) II. s. 423. Among the other things and surroundings of childhood which the young man must forget is his name. MacDonald says, "It is a terrible way to tease a Wayao, to point to a boy and ask him if he remembers what his name was when he was about the size of that boy. Some would not mention their name for any consideration." (<sup>33</sup>) I. p. 128.

*IX. Beating or Torture.*

It would seem that torture was a predominating element in almost all the practices mentioned. And yet it appears that beating in one form or another is often but one of a series of tests which the youth must undergo in the initiation process.

Livingstone, in describing as an eye witness the second part of the ceremony among the Bechuana and Kaffir tribes, says : "Just at dawn of day a row of boys of nearly fourteen years of age stood naked in the 'kotla,' each having a pair of sandals as a shield on his hands. Facing them stood the men of the town in a similar state of nudity, all armed with long thin wands of a tough, strong, supple bush, and engaged in a dance named 'koha,' in which questions are put to the boys as, 'Will you guard the chief well?' and while the latter give an affirmative answer the men rush forward to them and each aims a full weight blow at the back of one of the boys. Every stroke makes the blood squirt out of the wound a foot or eighteen inches long. At the end of the dance the boys' backs are seamed with wounds, the scars of which remain through life. This is intended to harden the young soldiers and prepare them for the rank of men. After this ceremony and after killing a rhinoceros, they may marry a wife." <sup>(33)</sup> I. pp. 131-132. <sup>(6)</sup> pp. 164-165. "Likewise the young women are drilled under the surveillance of an old lady. They are clad all the time in a dress of alternate pumpkin seeds and bits of reed strung together and wound round the body in a figure '8' fashion. They are inured in this way to bear fatigue and carry large pots of water under the guidance of the stern old hag. They have scars from bits of burning charcoal having been applied to the forearm, which must have been done to test their power of bearing pain." <sup>(6)</sup> p. 167. The severity of these scourgings is well illustrated by the methods of the Indians of North Mexico. At the age of puberty the chief seizes the boy by the hair, throws him down and strikes him with his fist. If he smiles in return for this and appears fresh and active, he is ready for the second course of treatment, which consists in scourging his whole body with sticks and thorns until the blood flows. If he shows no sign of pain he is submitted to the third test. With the claws of birds of prey his bare body is hacked and torn. Amidst all this torture he must present a fresh and self-controlled appearance. The slightest expression of pain would pronounce him unfit for war. At the close of these three tests the youth is presented with a bow and arrow, and he is told that he "must never be timid; that he and his people only are men, and must consider

their enemies as wild beasts and must always fight to protect himself and his countrymen." (<sup>27</sup>) s. 196.

#### THE MEANING OF THESE CEREMONIES.

It is usually very difficult to get a thorough and complete description of the various rites and ceremonies. Savage people guard them with the greatest secrecy. They belong to their religious life, and a sacredness is attached to them which forbids their being described or even mentioned to a foreigner. As absolute secrecy was demanded in regard to the meaning and minutest details of the old Greek Mysteries, so primitive peoples, the world over, will not talk about some of their religious beliefs and practices for any consideration. Some parts of the initiation ceremonies among various tribes are kept secret from the women of the tribe as well as foreigners.

While the practices vary greatly with different races and take place at different ages, owing perhaps largely to the varying age of puberty in different climates, there yet appear certain common features based upon universal fundamental principles.

*I.* The æsthetic feelings of these crude, primitive people may account for some of the bodily mutilations and gorgeous decorations. Nature has not suited their ideals, and it has to be improved upon. With the Indians of British Columbia, "as soon as the infant is born, the mother rubs it from the mouth towards the ears, so as to press the cheek bones somewhat upwards. Outer corners of the eyes are pulled outward so that they may not become round, which is considered ill looking. Calves of the leg are pressed backward and upward, and the knees are tied together to prevent the feet from turning inward." The natives think that "children who have not been subjected to such treatment are ill looking." (<sup>24</sup>) p. 572. Of the natives of Borneo it is said: "Their teeth are naturally beautifully white and regular, but it is the fashion to disfigure them as puberty approaches. Upper incisors of both sexes are often filed into a single sharp point; a hole is bored through the centre of each and filled with brass. Enamel is scraped off with a rough stone and the teeth are rubbed with leaves which stain them black." (<sup>34</sup>). In this connection it might be mentioned that Ploss seems to lay too much stress upon the idea that circumcision is practiced as an improvement upon nature. Jacobs says that Ploss's view is "physiologically incorrect, illogical and in conflict with the facts." (<sup>16</sup>) s. 198. He ridicules this "coming to the relief of an embarrassed nature," and seems to think that the sanitary value of this operation is

overestimated and made to do too much in the way of interpretation of the practices of various people. Jacobs' own view will be mentioned later.

II. The shedding of blood has a deeper meaning than the one sometimes mentioned, viz., to make the youth accustomed to the sight of blood as a preparation for the warrior's life. In Australia during the ceremonies, a godfather, who stands for the life into which the youth is to be initiated, is selected for each candidate. He opens a vein in his own arm and the youth drinks his blood. "After this the lad drops forward on his hands and knees and the sponsor's blood is permitted to form a pool on his back and to coagulate there. Then the sponsor cuts with his stone knife broad gashes in the lad's back and pulls open the gaping wounds with his fingers. The scars of these gashes remain as a permanent sign of the covenant ceremony." <sup>(35)</sup> Appendix, p. 336. This is similar to the practice already mentioned in New South Wales, of letting the blood from the wounded gum of the youth fall upon the man who represents the tribe. There is a ceremony among the Caribs of admitting the youth into the life of the clan, where the father of the youth takes a live bird of prey of a particular species, the totem of the tribe, and beats his son with it till the bird is dead and its head crushed, thus transferring the life and spirit of the bird to the future warrior. Further, he scarifies his son all over, rubs the juices of the bird into the wounds and gives him the bird's heart to eat. <sup>(22)</sup> p. 45.

It seems to me that in these ceremonies there is a sort of blood-covenant idea. Trumbull has shown how widespread this practice is. The union by means of blood, whether between men and gods or between man and man, has been universally regarded as the strongest and most sacred tie, closer than that of birth: "There is a friend which sticketh closer than a brother."<sup>1</sup> It would seem that the covenant which Abraham is represented as having made with God, (seventeenth chapter of Genesis), was of the nature of a blood covenant, the mark of which covenant he bore in his flesh. And in these initiation ceremonies, the bond which bound the youth to the life of the tribe, which made him one with the community, was made and sealed by this closest, most lasting and most sacred means.

III. Very closely connected with this blood-covenant conception is the sacrificial element in these ceremonies; for, as W. Robertson Smith maintains, "the fundamental idea of ancient sacrifice is sacramental communion." <sup>(4)</sup> p. 418.

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<sup>1</sup> Prov. 28:24.

The early Semitic peoples had their animal sacrifices, in which the god and his worshiper united by partaking together of the flesh and blood of the sacred victim. (<sup>4</sup>) p. 209. By some ancient peoples human sacrifice was regarded the only worthy sacrifice. It was practiced not only by the Aztecs and African negroes, but by those people of proverbial superior civilization, the Greeks and Semites. Witness the story of Jephthah<sup>1</sup> and the offering of Isaac by Abraham. The significance of the narrative in the twenty-second chapter of Genesis is not to show the faith of Abraham, but the revelation to a man living in a crude, primitive civilization that there is a substitute for human sacrifice acceptable to the deity. Human sacrifice appears to have been a universal practice, but was superseded by various rites, such as flagellation, mutilation of some essential part of the body or emission of a certain quantity of blood. (<sup>36</sup>) p. 84. Tylor says: "Offering a part of the worshiper's body is a most usual rite. . . . Various rites of finger-cutting, hair-cutting and blood-letting are no doubt connected with sacrifice. They belong to an extensive series of practices due to various and often obscure notions which come under the general head of ceremonial mutilations." (<sup>37</sup>) II. p. 363. In these barbarous initiation ceremonies death often resulted. But in every case there is a loss, a giving up of something—the blood, hair and other parts of the body regarded most precious. J. P. Trusen says in "Die Sitten, Gebräuche und Krankheiten der alten Hebräer," s. 124, "It is not improbable that Abraham considered that the giving up of the whole body was substituted by the offering of the noblest part." Quoted in (<sup>16</sup>) s. 245. The conclusion which Jacobs reaches is that "the original signification of circumcision was the bringing of an offering to the deity, from which the people imagined that the life-giving or animating power proceeded, and such is its meaning among most savage peoples." (<sup>16</sup>) s. 255. "In their origin the hair-offering and the offering of one's own blood are precisely similar in meaning. But the blood-offering, while it presents the idea of life-union with God in the strongest possible form, is too barbarous to be retained as an ordinary act of religion. It continued to be practiced among the civilized Semites by certain priesthoods and societies of devotees; but in the habitual worship of laymen, it either fell out of use or was retained only in a very attenuated form, in the custom of tattooing the flesh with punctures in honor of the deity. The hair-offering on the other hand, which involved nothing offensive to civilized feelings, continued to play an important

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<sup>1</sup> Judges, 11th chap.



part in religion to the close of paganism, and even entered into the Christian ritual in the tonsure of priests and nuns." (4) p. 316.

IV. Another characteristic of these ceremonies is that they tested the courage and endurance of the subject. Infanticide, so common with savage peoples, may be largely accounted for by the fact that the infant soon after birth is subjected to a kind of treatment which often results in death. It is believed by many savage peoples that only the fittest should survive. Infants who are unhealthy, crippled or in any way deformed would only be a burden to the community. None but those might live and be cared for who could survive certain tests. Hence the bathing of the young child in snow or water, or exposing him in some way. This practice of exposure we may believe was prevalent in ancient Greece. The story of *Oedipus* exposed on the lonely mountain may have been suggested by this practice, and probably the story of *Moses* hid in the bulrushes is founded on a similar custom. At puberty there is a kind of repetition of these practices of infancy. Some writers explain the custom of knocking out teeth as an imitation of nature's process. As in passing from childhood to youth the milk teeth are shed, so in the transition from boyhood to manhood the people take the place of nature and knock out the teeth. (27) Those who had arrived at the age of manhood and were to be qualified as citizens had to prove their ability to fulfill the obligations of the new life. Only those who could endure certain tortures and ordeals and display courage and strength are fitted for the duties of manhood. Therefore we are not so much surprised at the willingness, in most cases, of the youth to submit to various ceremonial operations. Halévy says that in South Arabia the boy who is not willing to be circumcised, the first act of manhood and a consecration to the warrior's life, is looked upon as a coward. (8) II. s. 436. The young men of the *Dajaks* regard it an honor to be selected for the operation. These testing, hardening methods seem to have their survivals in many forms. The Germans used to test the child's courage by putting him on a sloping roof; "if he held fast, he was styled a stout, brave boy." (8) II. s. 448-9. The "*Abhärtung*" process was especially emphasized in the Spartan system of training. The youths had to go with scant clothing and food, sleep on hard beds, submit to severe punishments for transgression, and undergo the yearly torture tests and scourgings at the altar of *Artemis*. No matter how severe the whippings, death often resulting, it was regarded ignominious to show pain or beg for mercy, and the boys who could hold out the longest were praised as

victors. (<sup>27</sup>) s. 201.<sup>1</sup> The educational methods in the middle ages were very severe, as we may learn from Augustine's statement: "I was put to school to learn lessons in which I (poor wretch) knew not what use there was; and yet, if idle in learning, I was flogged. For this method was commended by our forefathers; and many passing the same course before us framed for us weary paths, through which we were compelled to pass, multiplying toil and grief upon the sons of Adam."<sup>2</sup> At a school in Paris, where Erasmus spent his youth, we have the following observation, made about 1496: "The bed was hard, the meat so bad and scanty and the work so difficult, that many of the most gifted youths died during the first year of their stay there or became blind, insane or leprous. The discipline ended by flogging." (<sup>27</sup>) s. 202.

V. But these initiation ceremonies are something more than mere tests of courage and endurance. The recognition in so many different ways and by almost every race, of the transition from youth to manhood, from the narrow domestic circle to membership in the community, has a deep psychological as well as a physical significance. The boy as a member of the family, supported by others and feeling almost no responsibility, when becoming a man enters upon a new kind of life. He must now not only assume the care of himself, but must work for the good of the whole community. And the way which these simple, crude people adopted to impress him with the significance and sacredness of this new life, was to put him through a series of ceremonies. In the minds of these peoples there was a fixed gulf between the life of manhood and that of childhood, and he who would become a man must put away "childish things." He must cut himself aloof from the things which interested him in his early days, even his own relatives. It was indeed a *dying* to the former life. Everything that might serve as a reminder of the old life must be scrupulously avoided. Kulischer thinks that we find a relic of this primitive practice in the school system of the middle ages. All the sciences were taught in the cloisters and in the Latin language. The boys and girls had to live in the cloisters in order to get their education. There they learned Latin and Greek and became wholly estranged from the life of childhood. There was a breach between school and life. The object of the cloister training seems to have been, not to prepare the pupil for life, but to make him a "new creature." (<sup>27</sup>) s. 203. In truth,

<sup>1</sup> Schoemann. Griechische Alterthümer, I. s. 266-267.

<sup>2</sup> Confessions, Bk. I. Ch. IX.

we may say that the psychology of initiation into the various societies and organizations at the present time was in principle at least the psychology of initiation into manhood. "There seems in the mysteries of savage races to be two chief purposes: there is the intention of giving to the initiated a certain sacred character, and there is the introduction of the young to complete manhood and womanhood." (<sup>38</sup>) I. p. 281. These ceremonies, barbarous and revolting to us, are so real and sacred to these people that they can not but deepen the sense of the change of life and make a lasting impression on the character of the subject. Those initiated into the Greek Mysteries "received impressions that they might be put into a certain state of mind."<sup>1</sup> Furthermore, the initiated carried on their persons various badges and signs, and in many cases they literally bore in their flesh the marks of their manhood. This badge might be the mark of circumcision, or the scar of the totem, or any other mark tattooed on the body. Some tribes decorate themselves with leaves, feathers, leopard's teeth, pieces of coral or some charm, as token of their new relation. The girls of the Szuaheli in Zanzibar at puberty, after their bath, have their hair gorgeously dressed and ornamented and are led about the town, "seemingly to show that they are marriageable." (<sup>8</sup>) II. s. 437. "The Nicobarese not only flatten the occiput of children in infancy, but from the period of puberty blacken their teeth and perforate the lobes of their ears to such an extent as to enable them, by the time they are full grown, to insert a wooden cylindrical instrument three-quarters of an inch thick." (<sup>26</sup>) p. 115. A cap for the boys and a kind of head-dress for the girls are insignia of manhood among the Chinese; while the "toga virilis" was assumed by the Roman youths at the beginning of manhood. The Greek ephebi at about the age of sixteen were initiated into citizenship by a solemn service and sacrifice, and were given a short, dark gray cloak and a broad-brimmed hat.

Interesting as are the various interpretations of these rites and ceremonies, nevertheless the point of most vital significance is the fact itself of the widespread celebration of a particular period of life. In primitive religions, practice is everything, and the explanation of it goes for very little. As long as one strictly observes certain rites and conforms to certain regulations, he is not bound to give a reason for the faith that is in him, and is not persecuted if his interpretation of the common act is the very opposite of that of another

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<sup>1</sup> Lenormant. "The Eleusinian Mysteries." *Contemp. Rev.* Vol. XXVIII. 1880.

devout believer of the same faith. Lotze has said that it is a characteristic of human nature "to survey the changeful life of man and mark off its periods with a consciousness of their significance. . . . The birth of the child, his attainment of manhood, marriage, death and burial,—all are distinguished by ceremonies : the celebration often but rude, nay, it may be the rites repulsive."<sup>1</sup>

I now proceed to some characteristics of puberty, that period of all others in human life which is universally recognized.

### PUBERTY AND ADOLESCENCE.

After birth the next most critical period in the life of the human being begins at puberty. Puberty is the advent of sexual maturity. In temperate climates it usually begins in the male between the fourteenth and sixteenth years. In the female this change takes place one or two years earlier. In warm climates puberty is reached somewhat sooner. "At common law the age of puberty is conclusively presumed to be fourteen in the male and twelve in the female."<sup>2</sup> Adopting Clouston's distinction between puberty and adolescence, the former "denotes the period of the initial development of the function of reproduction;" the latter the "whole period of twelve years from the first evolution up to the full perfection of the reproductive energy." (<sup>39</sup>) p. 543. According to Foster's medical dictionary, the average period of adolescence for boys is fourteen to twenty-five; for girls twelve to twenty-one. Billings, in his medical dictionary, places the period for Italian boys from fifteen to twenty-five; for girls twelve to twenty. G. M. Gould<sup>3</sup> concludes that fourteen to twenty-five is the average period for boys, and twelve to twenty-five for girls. However, no hard and fast conclusion can be stated, for the advent of puberty varies in individual cases. Buck says:<sup>4</sup> "Undoubtedly habits of idleness and luxury hasten it, and a life of severe labor, hardship and privation tends to retard it." The physiological characteristics of puberty are more or less familiar. Puberty is from the Latin "*pubertas*," root *pu*, "to beget." It is the period when the reproductive organs begin to functionate. In the boy the voice deepens and the beard begins to grow; his shoulders to broaden and his muscles and limbs to rapidly develop. In the girl the bust develops and

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<sup>1</sup> Mic. bk. V. ch. II. § 5.

<sup>2</sup> Century Dictionary.

<sup>3</sup> New Medical Dictionary, 1890.

<sup>4</sup> Reference Handbook of the Medical Sciences, New York, 1888.

the menses begin to flow. A prophet of Israel has thus described the outward characteristics: "Thy breasts were fashioned and thine hair was grown."<sup>1</sup> This change at puberty has been called a second birth. "It is, as it were, a second birth; one less rapid and less violent than the first, but which instead of surprising an organism in a state still apathetic, hardly conscious like that of the foetus, surprises a being intelligent, sensitive, impressionable, and knowing to a certain extent how to observe himself and analyze what he feels. . . . It is a new life commencing, a new life of which nothing hitherto gave an idea and into which one enters with every apprehension of the unknown." (<sup>40</sup>) p. 256. The same writer thus describes the peculiar physiological changes in the girl at this period of life: "Les yeux, un peu fatigués et un peu cernés de brun, sont tantôt rêveurs et voilés tantôt brillants d'un éclat presque fébrile; le regard clair, assuré, ingénu, presque animal de l'enfance a fait place à un regard expressif qui reflète et qui peut rendre toutes les nuances du sentiments; des rougeurs subites, des bouffées de chaleur lui montent au visage pour la moindre émotion et tout chez elle est prétexte à émotion; la voix, une fois la mue terminée, devient chaude, musicale, mieux timbrée et peut s'accommoder à toutes les inflexions de la passion; les mouvements brusques, bruyants, désordonnés, deviennent plus doux, gracieux, ralentis; l'attitude a plus d'abandon, la démarche plus de langueur et de mollesse. Le sommeil est moins calme est moins pur; il est troublé souvent par des revés qui l'agitent et qui l'inquiètent. Les yeux qui lui plaisaient la laissent indifférente." (<sup>40</sup>) p. 45.

In the primitive mind some of the phenomena of puberty, especially in the female sex, are associated with the miraculous and supernatural. A woman in childbed or during her courses is therefore usually tabooed by savage peoples, believing that everything connected with the propagation of the species as well as disease and death are manifestations of supernatural powers. The menstrual function was regarded by the old Persians as caused by the stars, and women were regarded unclean during their menses.<sup>2</sup> Such was the belief of the Israelites.<sup>3</sup> That which is mysterious and out of the usual course of nature has been universally regarded as supernatural and dangerous. Hence woman at her monthly

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<sup>1</sup> Ezekiel, 16:7.

<sup>2</sup> Zend-Avesta. Part I. "The Veudidad." Introd. Chap. V. § 12. Ed. by Müller.

<sup>3</sup> See, e. g., Lev. 15:19 *seq.*

See also, Koran, Chap. II. "Separate yourselves from women in their courses, and go not near them until they are cleansed."

periods has been kept apart from the people from fear that those who came in contact with her in any way would be defiled. "Three paces from her shall he stay, who brings food to a woman who has an issue of blood either out of the ordinary course or at the usual period."<sup>1</sup> The dishes on which the food was brought had to be of metal so that they could be cleansed.<sup>2</sup> With some of the Tinneh Indians, the girl, during her seclusion at puberty, must have her food served on dishes especially for her use and must not be touched by any other person. (<sup>31</sup>) I. p. 170. The Levitical law contained very definite regulations as to the purification of the woman herself and everything touched by her.<sup>3</sup>

"Among the Carriers, as soon as a girl had experienced the first flow of the menses, her father believed himself under the obligation of atoning for her supposedly sinful condition, by a small impromptu distribution of clothes among the natives. This periodical state of women was considered as one of legal impurity, fateful both to the man who happened to have any intercourse, however indirect, with her, and to the woman herself who failed in scrupulously observing all the rites prescribed by ancient usage for persons in her condition." (<sup>41</sup>) Frazer says that the "custom of stinging the girl with ants or beating her with rods is intended not as a punishment or test of endurance, but as a purification; the object being to drive away the malignant influences with which the girl at such times is believed to be beset." These developed later into tests of endurance. He supports this view by the fact that inanimate objects are beaten for the purpose of driving away the evil spirits from them. (<sup>31</sup>) II. pp. 233-234. Frazer also advances the idea, that one reason for the seclusion of girls at puberty was the deeply ingrained dread, which primitive man entertains, of menstuous blood. "The girl is viewed as charged with a powerful force, which, if not kept within bounds, may prove the destruction both of the girl herself and of all with whom she comes in contact." Amongst the Australian blacks, the boys are told from their infancy that if they see the blood they will early become gray-headed, and their strength will fail prematurely. (<sup>31</sup>) II. p. 238. This universal dread of menstrual blood is closely connected with the widespread fear of contact with the mysterious and sacred. If such contact is necessary the effects must be removed in some ceremonial way. The hands must be washed

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<sup>1</sup> *Veudidad*. Fargard XVI. I. §. 6.

<sup>2</sup> *Fargard*, VII. 9.

<sup>3</sup> *Lev.* 15.

after handling sacred things. A tribe of the Bechuanas, who regard the crocodile a sacred animal, believe that seeing the animal will cause inflammation of the eyes. <sup>(6)</sup> p. 225. The Indians have a special name, *Um-pannu-gas*, for the elk buck in the spring time, at the mating season, for they are thought to possess souls, and on no account must one be killed.<sup>1</sup> Other peoples think that if they eat the animal which is their totem, their bodies would be covered with boils.<sup>2</sup> But like many other things which impressed the primitive mind as mysterious, menstrual blood has often been regarded as a charm, and a panacea for various diseases. "In der Kosmographie des Arabers Zakarija ben Muhammed-al-Qazwini: 'Das Blut der Menstruation, wenn mit ihm der Biss des toten Hundes bestrichen wird, heilt ihn und ebenso knotigen Aussatz und schwarze Räude.'" Quoted <sup>(42)</sup> s. 16. "Das Blut der Menstruation einer Jungfrau hilft gegen den weissen Flecken auf der Pupille, wenn man es als Augensalbe."

The reproductive or sexual instinct which develops at puberty is one of the most fundamental and powerful in human nature.

Krafft-Ebing says: "Sexuality is the most powerful factor in individual and social existence: the strongest incentive to the exertion of strength and acquiring of property, to the founding of a home and the awakening of altruistic feelings, first for a person of the opposite sex, then for offspring, and in a wider sense for all humanity." <sup>(43)</sup> s. 1. Reproductive power might be called the "apperception centre," about which are clustered the religious thoughts and indeed thoughts about the most sacred and mysterious things, of many people. The soul was by some early Greek philosophers thought to be water, and Aristotle says that this conception was suggested by generative seed, which in all animals is moist. Hippo said the soul could not be blood; "for the seed is not blood and this seed may be regarded as the primary form of soul."<sup>3</sup> In the stoic philosophy the image of reason is procreation. The universal reason as the creative force in nature was called Generative Reason or the "Spermatic Logos."<sup>4</sup> Death and the reappearance of life have been the objects of world-wide ceremonies and festivities. The young girls, in the Kânagrâ district in India, in the spring marry the two deities Siva and Parvatî, who represent the spirits of vegetation. The Egyptians, Syrians, Greeks celebrated the

<sup>1</sup>"Ploughed Under," p. 21 (note). N. Y., 1881.

<sup>2</sup>3rd Annual Rep. Bureau of Ethnology, Wash. p. 225.

<sup>3</sup>Aristotle, Psych., Wallace's Ed. p. 21.

<sup>4</sup>Zellar, "Stoics, Epicureans and Skeptics," p. 172 seq.

death and revival of vegetation in the feasts of Osiris, Adonis, Dionysus. And we have the modern remnant of this recognition of the fertilizing power in vegetation, in the "May King and Queen" and "May-pole" festivities. <sup>(31)</sup> I. p. 278. There is good evidence for believing that phallic worship also had its origin in this veneration of the life-giving or reproductive power. Some writers on this subject go so far as to maintain that every religion has sprung from the sexual distinctions. The sky has been worshiped as father and the earth as mother. The Tahitans believed that all existence came from the union of two beings. The stars were begotten by the sun and moon. In New Zealand there is a myth that there were two original ancestors of everything in the universe—the earth, which is the mother, and heaven the father. <sup>(44)</sup> p. 26. But most writers on the subject of phallic worship seem to lose all critical sense, and everything is interpreted as symbolizing the sexual parts of man. Thus the sacred pillars and stones are phallic symbols; architecture and sculpture, ancient and modern, are governed by this distinction of the sexes. But that most of this literature is uncritical and fanciful is very apparent. <sup>(4)</sup> pp. 194-195, 437-438. It is but another instance of how one conception can be made to explain everything. Undoubtedly the underlying truth of this theory is the fact, that the parts of the body connected with the propagation of the species, have often been regarded sacred. The narrative in the twenty-fourth chapter of Genesis, which has its parallel in the Arabic manner of taking an oath, is founded on this truth. Much more judicious than the statements that all religions are founded on the sexual distinction, or are concerned with the sexual passion, is the statement by Dr. Brinton, that "of all properties of organized matter, that of transmitting form and life is most wonderful; and if we examine critically the physical basis of the labors and hopes of mankind, if we ask what prompts its noblest and holiest longings, we shall find them in the vast majority of instances directly traceable to this generative power. No wonder that religions which spring from man's wants and wishes, very often bear the distinct trace of their origin in the reproductive function." <sup>(45)</sup> p. 64. Enough has perhaps been said to indicate the associations of naïve thinkers of the most striking phenomena which begin to manifest themselves at puberty. But the changes which take place at the advent of puberty are psychical as well as physiological. Coincident with the functioning of new organs, and the development of cerebral centres, which have hitherto lain dormant, are profound intellectual and emotional changes. "*Le système glandulaire exerce un grand influence sur le système cérébral*



et cela doit être vrai surtout pour les glandes qui. . . . se distinguent par leur éminente sensibilité." (46) p. 25.

The activity of the organs, which connect the individual with the race, is accompanied by powers and instincts which affect his mental life in its various aspects and mark the beginning of a new life, intellectually, morally and emotionally. At puberty the differences between individuals as well as between the two sexes become more marked and characteristic. The plays and pastimes of childhood lose their attractiveness. "With the child, life is all play and fairy tales, and learning the external properties of 'things;' with *youth* it is bodily exercises of a more systematic sort, novels of the real world, boon fellowship and song, friendship and love, nature, travel and adventure, science and philosophy." 1

Dr. Burnham, in his "Study of Adolescence," draws the following inference from observation of individual cases: "There is at puberty a great increase in vitality and energy. This is manifested by the rapid growth at this period, by increased power of resisting disease, by the greater mental activity, and the like. The great evolution of energy and the corresponding influx of emotional vitality may objectify itself in many different ways. With some it may result merely in greater physical activity. With others it gives an impulse to intellectual work; with still others it leads to social and altruistic activity. A love affair, poetry, religious or political fanaticism, bizarre actions, general perversity and insanity are all possible outlets. The whole subject is most complicated. It involves the most profound questions of life and heredity. What the phenomena of adolescence may be in any given case depends largely upon one's general health, education, hereditary tendencies, temperament and the like." (47) pp. 181-182.

Aristotle's description of the period of youth is very apt. He says in the *Rhetoric*, 2 that of bodily desires it is the sexual to which the young are most disposed to give way. They are passionate, irascible and apt to be carried away by their impulses. They are charitable, trustful, sanguine, and have high aspirations. "Youth is the age when people are most devoted to their friends, relatives and companions." If they commit a fault it is always on the side of excess. But we must consider a little more in detail the psychological characteristics of this "new life," which dates from puberty and reaches maturity at the close of the adolescent period. Notwithstanding the fact that the psychology of adolescence, based upon a thorough study of a large number of individual

1 James' Psych. Vol. II. p. 401.

2 Bk. II. Chap. XII.

cases, has yet to be written and that the results already adduced lack sufficient data for accurate scientific purposes, yet a few and perhaps the leading characteristics may be mentioned. I am largely indebted to the article already referred to by Dr. Burnham, which not only makes a good beginning in the study of the adolescent period, but also contains many valuable suggestions for further study.

I. There is a decided awakening of the intellectual life at puberty. "Were it not that the importance of this period is often forgotten, it would be too commonplace to speak of the ardent activity of adolescents; for we take it for granted. An astonishingly large amount of the world's work has been done by them. To recount what has been done by young men before the age of thirty, would be to re-write a large part of the world's history. . . . Even when the work has not actually been done at this period, the inspiration and the stimulus came then." (<sup>47</sup>) p. 191. The same writer says further that the incentive to philosophic thought generally comes at adolescence, and mentions the fact that Leibnitz had written several works at twenty-two; Berkeley published his "Essay on the Theory of Vision" at twenty-five, and "The Principles of Human Knowledge" at twenty-six. Hume wrote most of his "Treatise on Human Nature," as he himself says, when he was in college. Schelling published his "Ego as Principle of Philosophy" at twenty, and began to lecture at the University of Jena when he was twenty-three. "The Four-fold Root of the Principle of Sufficient Reason" was published when Schopenhauer was twenty-five. At twenty Herbart had written several philosophical essays, and at twenty-two Benike had published his first three works ("Outlines of the Science of Cognition," "Empirical Psychology as the Basis of all Knowledge" and his "Doctor's Dissertation"). Lotze's "Metaphysics" appeared when he was twenty-four, and "Jonathan Edwards, probably the greatest of American philosophers, wrote some remarkable philosophical speculations in his 'Notes on the Mind' when he was a boy of sixteen." (<sup>47</sup>) p. 191-192. In the adolescent period, literature begins to be really appreciated and understood. (<sup>39</sup>) p. 546. The reasoning faculty rapidly develops, and this period has appropriately been called "the storm and stress period" of life. In truth a new consciousness awakens; an imperative impulse is felt to readjust habits of thinking and living to new conditions. Doubts of a philosophic and religious nature are for the first time pressing, and in some cases the whole foundation upon which life has been constructed begins to totter and often falls to pieces. Creeds are overhauled, and there is an inevitable tendency to challenge authority

of whatever nature and question early convictions with almost heartless zeal.

II. There is a decided change in the moral life at puberty. Altruistic feelings begin to develop, and there is a decided inclination towards persons of the opposite sex. Youth is above all the period of most intimate friendships. Self-centered interest yields to the instinct of devotion to some object or person. Plato puts in the mouth of Agathon in the *Symposium*: "Youth and love live and move together." A recent writer has said: "It is in order for youth to take hold of a thing impetuously, to create for itself an ideal, to be full of enthusiasm for noble deeds and noble characters, to act with that ardor which has made us love even its exaggerations and its imprudences." (<sup>48</sup>) p. 66. "There is a decided emotional ground tone of purely subjective origin, showing itself in vague longings and pleasing moods of melancholy, and craving for something objective to attach itself to."<sup>1</sup> "A new birth of all the higher social qualities, the affective faculties, the social instincts, the altruistic organic cravings," takes place at adolescence. The individual lives not so much for himself and the present; for his horizon broadens, and as he thinks more of the future, a keener and deeper sense of the seriousness and responsibility of life is awakened. The distinction between right and wrong, of purity and impurity, becomes clearer and more defined. Rudyard Kipling strikes this psychological truth when he remarks: "Youngsters in their repentant moments consider their sins much more serious and ineffaceable than they really are."<sup>2</sup> The ethical perceptions are no doubt intensified by the influence of the reproductive organs. As Clouston says: "The powers and instincts that make for the continuance of the race strengthen every other power and faculty at that period (adolescence) of life. The sense of seriousness and responsibility of life is first roused through them. The sense of right and wrong, good and evil, is by them kindled into strength enough to guide the conduct. Shame, modesty, chivalry, self-denial, tenderness and a host of other virtues and essential social graces are founded on them. The highest moral qualities, the keenest yearnings after the good, the intensest hatred and scorn of evil are not to be found in the asexual men and women." (<sup>49</sup>).

III. Another characteristic closely related to the foregoing is increased emotional activity. The adolescent mind overflows with enthusiasm. The most lofty ambitions are nour-

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<sup>1</sup> Maudsley, "Pathology of the Human Mind," p. 449.

<sup>2</sup> "Thrown Away."

ished. Impulse, which never reasons out the consequences, is a chief main-spring of action. We find abundant illustrations of this phase of mental life in literature. George Eliot's characters furnish some very valuable psychological material along this line. "Maggie Tulliver, with her enthusiastic self-renunciation alternating with 'volcanic upheavings of imprisoned passions,' with her 'wide, hopeless yearning for that something, whatever it was, that was greatest and best on earth ;' and Tom, with his energy and self-reliance, kept from waywardness by the wholesome prophylactic of work ; Gwendolen Harleth, with her intense desire for admiration, her impulsive activity, selfishness, and inchoate religious and ethical sentiment ;—these, perhaps, are the most striking examples." (<sup>47</sup>) p. 177. Of Gwendolen Harleth, Clouston says : "From the time when at the gaming table, Gwendolen caught Deronda's eye, and was totally swayed in feeling and action by the presence of a person of the other sex whom she had never seen before : playing not because she liked it or wished to win, but because he was looking on,—all through the story till her marriage, there is a perfect picture of female adolescence. The subjective egoism tending toward objective dualism, the resolute action from instinct, and the setting at defiance of calculation and reason, the want of any definite desire to marry, while all her conduct tended to promote proposals, the selfishness as regards her relatives, even her mother, and the intense craving to be admired, are all true to nature." (<sup>39</sup>) p. 546. To use the author's own words : "Gwendolen was in that mood of defiance in which the mind loses sight of any end beyond the satisfaction of enraged resistance ; and with the puerile stupidity of a dominant impulse includes luck among its object of defiance. Since she was not winning strikingly, the next best thing was to lose strikingly." "I will do something. I will be something. Things will come out right." This is a characteristic outburst of adolescent passion and confidence.

But there is a darker side to the picture. Consequent upon this influx of new life so full of promise and potency, are manifold dangers to the health, both of body and mind. Although Prof. Key, from his observations upon children in Swedish schools, found that the rapid growth in boys from their fourteenth to sixteenth years, and in girls a little earlier, was accompanied by increase of power to resist disease, yet far too little is known of the exact relation of the "marked physical changes that occur at adolescence to health, and physical and mental activity."<sup>1</sup> (<sup>47</sup>) pp. 176, 180. Science is

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<sup>1</sup> Key, *Schulhygienische Untersuchungen*. Hamburg, 1889.

coming to recognize more and more the very intimate and constant interrelation between mind and body. The conditions of one determine to a large degree those of the other. Digestion, alimentation, and the various functions of the secretory, and by no means least in importance, the reproductive organs, exert a decided influence on the psychical life. "Il n'existe nulle part dans l'économie, une sympathie plus intime que celle qui relie aux centres nerveaux les organes de la reproduction, et tel est leur empire sur les manifestations de la vie intellectuelle, qu'on pourrait sous ce rapport partager l'existence humaine en trois grandes périodes; avant, pendant, après la période des fonctions génitales."<sup>1</sup> In the middle ages it was a subject of debate, how far a woman in her periods was responsible for her acts. But the reproductive functions if normal are healthy. "Comme le levain est bon pour la pâte, ainsi les menstrues sont bonnes pour la femme." In both sexes there is great danger that these functions may be developed prematurely, resulting disastrously both to body and mind. "L'influence morale se fait encore sentir sur l'époque de la première apparition des règles, qui retardée ou avancée suivant l'éducation que reçoit la jeune fille le milieu dans lequel elle vit. Toute excitation génésique (roman, bal, théâtre) hâte le moment de la puberté pour la jeune fille, et, pour la femme déjà réglée, augmente la quantité de sang perdue à chaque époque. Tout le monde sait qu'à la campagne la menstruation est plus tardive qu'à la ville." (<sup>46</sup>) p. 37.

President Hall has said that one of the greatest dangers of this period "is that the sexual elements of soul and body will be developed prematurely and disproportionately. Indeed early maturity in this respect is in itself bad. If it occurs before other compensating and controlling powers are unfolded, this element is hypertrophied and absorbs and dwarfs their energy, and it is then more likely to be uninstructed and to suck up all that is vile in the environment. Probably the greatest and most experienced living teacher of physiology has expressed the opinion that at least nine-tenths of the thoughts, feelings, imaginations of the average male adolescent centre for a few early years of this period about this factor of his nature." (<sup>50</sup>) p. 207. The advent of puberty when normally reached has generally something of the mysterious and unknown for the individual; and the newly awakened sensations put to test the balance and self-control of the healthiest and best instructed natures. But when

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<sup>1</sup> Ball, "Leçons sur les maladies mentales; folies génitales." Paris, 1883, p. 571. Quoted by Icard, p. 4.

sexual maturity is hastened by reading bad literature, a perverted imagination, bad companionship, or by whatever causes, the disastrous results can hardly be estimated. It is at puberty that the distinctive traits and characteristics of heredity appear. With the youth of bad ancestry it is a particularly critical period. The diseases of this period of life are mostly the result of heredity. Some one has said that "every hereditary disease of adolescence means that the law of arrest and destruction of a bad stock by organic or reproductive death is coming into operation." Nature then may be said to make a test of the vitality and power of the individual to survive, a principle which the primitive races seem to imitate in their various initiation ceremonies.

It has been said that puberty is a period of "unstable mental equilibrium." "Puberty is the first really dangerous period in the life of both sexes as regards the occurrence of insanity; but it is not nearly so dangerous as the period of adolescence, a few years afterwards, when the body as well as the reproductive functions have been more fully developed." While affections needing asylum treatment are very rare during adolescence, affections of the nervous centres are very apt to appear at this period of life, notably the two great derangements of the motor centres, epilepsy and chorea. Insanity of puberty in both sexes is characterized especially by motor restlessness. Clouston (<sup>39</sup>), pp. 538-539. In Tuke's Dictionary of Psychological Medicine, it is estimated that in seventy-eight per cent. of the cases of insanity of adolescence the symptoms are those of mania, which is characterized by marked mental exaltation, restlessness, self-conceit, actions of a hysterical nature. In the first stage there is a period of "low spirits" and "diminished energy." At such periods life is apt to be dreamy and uninteresting. Then there is an "elevated emotional condition," "assumption of manly airs," "acting out of bravado." This is usually followed by acute mania, "when the speech becomes incoherent, the conduct outrageous and violent, and the habits filthy and degraded." The same authority states that twenty-two per cent. of the cases are melancholia, delusion and stupor, all marked with a periodic tendency, and there is in some cases a suicidal tendency. (<sup>40</sup>) Morel says that sixty-six per cent. of periodic psychosis start at puberty. This periodic tendency is particularly marked in the female sex. Krafft-Ebing cites nineteen personal observations of psychosis returning at each period. And according to the *Gazette Medicale de Paris*, out of two hundred and thirty-five cases of insanity, twenty-seven were due to menstruation. "The menstrual function can, by sympathy, especially in the case of those predisposed, create

a mental state varying from simple psychalgia—that is, simple malaise moral, simple disturbance of mind—to alienation, to complete loss of reason, and modifying moral responsibility from simple extenuation to absolute irresponsibility.” <sup>(46)</sup>. Puberty is liable to “hallucinations and frenzied religious conceptions.” The writer, at the close of an account of a male patient twenty years of age admitted to the Mavisbank Asylum (Edinburgh, May 31, 1886), adds: “Mental disorder occurring at the period of rapid growth preceding full development, generally takes the form of mania. There is exaltation with a great deal of conceit, and the ideas and delusions, if they exist, are of a sexual and religious nature. Such cases exhibit in a greatly exaggerated and distorted form the mental state of most people at that period of existence.” This patient thought he had committed an unpardonable sin and had been condemned to everlasting punishment. <sup>(51)</sup> pp. 69-72. A young girl of good family and equally good character, experienced a sudden suppression of the periods in consequence of a “conscientious scruple.” It brought on delirium and convulsions, and sanity and reason returned only with decline of menstruation. <sup>(46)</sup> p. 197.

This leads me to remark that the moral sense, which is usually much keener at puberty, may become morbid. Undoubtedly the phenomena of excess so characteristic in this period of life have a very close relation with this newly awakened capacity for the distinction between right and wrong, purity and impurity. Excess almost always produces reaction. In the case of the drunkard a sense of remorse usually follows a debauch. Icard says: “Un scruple, un enseignement imprudent, l'éloquence peu sage d'un predicateur ont suffi, dans quelques circonstances pour troubler, tout à la fois, les fonctions cérébrales et la fonctions menstruelle.” <sup>(46)</sup> p. 197. He also cites a case from the *Gazette Medicale de Paris* of a child twelve years of age, who was so frightened by the terrors of hell aroused in her mind by a preacher that she lost consciousness and had several convulsions. This is somewhat similar to the case which Clouston gives of a girl fifteen years old, “clever and studious, who, after hearing a sermon one Sunday, became very depressed and insisted on praying with the other girls at school.” <sup>(39)</sup> p. 43. A recent writer has said: “No part of us is more susceptible of morbidness than the moral sense; none demoralizes more thoroughly when morbid. The trouble, too, affects chiefly those of the finer fibre—the person who criticises everything he does, who has lost his sense of proportion, who teases himself endlessly and teases his friends about the right and wrong of each petty act. It is a disease, a moral

disease, and takes the place in the spiritual of 'nervous prostration' in the physical." (<sup>52</sup>) p. 680. Again, what may be called morbid doubting is another danger to which the adolescent is liable. Dr. Burnham's study of adolescence contains some very valuable material respecting the "function of doubt" during adolescent development. The personal experiences which he collected were for the most part those of men who were especially interested in philosophical studies. He states that about three-fourths of his correspondents had passed through a period of doubt. Some regarded it a normal experience, others thought it to be abnormal. Naturally in these cases, doubts were of a philosophical and religious nature. In the newly aroused mental activity at puberty, there seems to be, as already observed, a tendency to analyze and reconstruct beliefs of every kind. A reason is demanded for everything. A typical, though perhaps little extreme, experience is that of one correspondent, who began by having some doubts as regards the efficacy of prayer. "The doubting process thus begun was carried on, being always stimulated by fresh discoveries of the error of early beliefs. It will be noticed that this skepticism was directed solely against authority. I was not conscious that God had deceived me, or the world, or nature, or the senses, but men, authorities, teachers, preachers, writers. My distrust, therefore, in authority increased, until I arrived at that sort of universal skepticism which consists in a disposition to accept no statement of authority till examined and verified by my own reason, in other words a kind of universal skepticism. Happily in this case, as the person himself states, doubt was rather a constant and steady stimulus to inquiry," and he was safely carried through the iconoclastic to the reconstruction period. (<sup>47</sup>) pp. 184-5. Doubt itself is, in some persons, a most powerful stimulus to study, and though "there is more faith in honest doubt than in half the creeds," there are instances where this passion for analysis and reasoning becomes almost a disease, absorbing all interest and usurping all activity. It would seem that pessimism would be one result of this mental condition, as it plainly is when emotion becomes the aim of life. "Shelley, Byron, Novalis, and perhaps both Goethe and Schiller in their younger days, are examples. With these adolescents the hunt for intense and lasting emotion goes vigorously on, but since emotion seems to be subject to the psycho-physic law which applies to sensation in general, and an emotion can be sustained only by constantly increasing stimuli, and since emotion itself, as Mr. Mill found, is apt to vanish if made an end and analyzed, they are doomed to failure, and pessimism is the inevitable



result. Much of modern poetry has never outgrown this pessimism." (<sup>47</sup>) p. 192. "Active emotion, intense in quality, unlimited in quantity, is what the poets of the revolution desire. One need only mention 'Werther,' 'The Robbers,' 'The Revolt of Islam,' 'Faust,' to suggest what is meant by the spirit of there volutionary poetry."<sup>1</sup>

Furthermore, this period of such intense intellectual and emotional activity is attended by another danger. Youth is a period when habits are being permanently formed, when life is plastic, and one is liable to drift in any direction. If these yearnings and activities of the adolescent are wrongly directed, they often lead to crime. W. D. Morrison states that there is a very rapid increase of crime from the age of sixteen. He further says "that if youths between the ages of sixteen and twenty-one could by any possibility be prevented from embarking on a criminal career, the drop in the criminal population would be far-reaching in its effects. It is from the ranks of young people just entering early manhood that a large portion of the habitual criminal population is recruited; and if this critical period of life can be tided over without repeated acts of crime, there is much less likelihood of a young man degenerating afterwards into a criminal of the professional class." (<sup>53</sup>) p. 168.

Corre gives some figures showing the rapid increase at the advent of puberty: Of 7,473 prisoners in France in 1883 under twenty-one years of age, there were as follows: (<sup>54</sup>) p. 309.

Below 8 years of age,	14 boys,	6 girls.
From 8 to 10 years of age,	159 "	37 "
" 10 " 12 " "	425 "	117 "
" 12 " 14 " "	1,214 "	269 "
" 14 " 16 " "	1,739 "	409 "
" 16 " 18 " "	1,765 "	385 "
" 18 " 20 " "	714 "	209 "
Over 20 years of age,	3 "	8 "

The writer also adds in a note to page 316, the following : "Sur 26,000 malfaiteurs arrêtés dans une année à Paris, 16,000 n'ont pas 20 ans et presque tous montrent un cynisme extraordinaire."<sup>2</sup>

But suffice it for the dangers of this life which begins at puberty. Various are the remedies which have been advocated. We may believe that the initiation rites of primitive people had as one object the prevention of excess and promotion of steadiness and self-control. He who can control him-

<sup>1</sup> Royce, "Rel. Asps. of Phil." p. 111.

<sup>2</sup> Macé, *Lundis*, pp. 308-9.

self is well equipped for this "storm and stress" period. To learn the right use of this influx of new life, physical and psychical, is a far higher ideal than that of the ascetics who advocate the extinction of all bodily appetites. This warfare against the body finds an advocate even in Plato. "Whence come wars and fightings and factions? Whence but from the body and the lusts of the body? . . . . Even if we are at leisure and betake ourselves to some speculation, the body is always breaking in upon us, causing turmoil and confusion in our enquiries, and so amazing us that we are prevented from seeing the truth. It has been proved to us by experience that if we would have pure knowledge of anything we must quit of the body. . . Having got rid of the foolishness of the body, we shall be pure and hold converse with the pure."<sup>1</sup> But a better philosophy takes nature as it finds it, and seeks to utilize in its designs much which has not only been looked upon as useless, but absolutely harmful and dangerous. These appetites and cravings of the physical nature are but a power for good if they can be turned into the right channel. With this end in view, physical training is coming to be more and more recognized as fundamental to any complete and wholesome system of education.

Besides developing the muscles and thus giving shape and hardness to the body, physical exercise trains the motor centres of the brain and thus aids in developing the mental faculties. Physical exercise furnishes an important outlet for the great amount of energy at puberty. Activity of one kind or another is an absolute necessity for healthy adolescence. "At this period education must no longer be mere acquisition, it must give outlet for action. Youth must be given an opportunity to do something. With many this is necessary for mental balance and sanity: for all it is a means of saving waste energy. It is the period for manual training, for work in the laboratory, for physical training, sports, excursions, and the like. It is, moreover, the period for manifold activities. If ever Herbart's many-sided interest may be aroused, it is now. Balance should be obtained by presenting many things. Undue tendency to introspection must be checked by allurements to action." (<sup>47</sup>) p. 193.

ADOLESCENCE, THE PERIOD OF "NEW LIFE" BY NATURE,  
ALSO THE TIME FOR THE "NEW LIFE"  
SPIRITUALLY.

There is need, in these "storm and stress" years which begin at puberty, of the very best means of regulating and de-

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<sup>1</sup> Phædo. Jowett's Trans. II. pp. 205-6.

veloping life, both of body and soul. Physical training, modern industrial and laboratory methods, are supplying a long felt want. Students of criminology are emphasizing the value of industrial education as a preventive of crime. <sup>(55)</sup> p. 212. For the youth who is approaching manhood, with his newly awakened feelings, impulses and ambitions, a new environment, interests and duties, hitherto unappreciated, are essential. It is no misguided instinct which has led tribes and races in all times and places, as I have already shown, to observe this period of life with instruction, rules and regulations, which indicate to some degree, a consciousness of the greatness of this change and its attendant dangers. Under the same instinct the church has recognized the necessity of an ethical and spiritual change, and as a result we find a parallel if not a remnant or natural development of this world-wide cultus of initiation rites, in the confirmation ceremonies in civilized nations. At the beginning of the adolescent life, savage peoples admitted to citizenship the youth who had proved their fitness for the duties and responsibilities of citizens. In the church the instruction and discipline of childhood culminate in the rite of confirmation, when the young are recognized as independent and responsible members of the Christian community. The Roman catechism suggests the twelfth year as a suitable time for confirmation ; at any rate it should not be given until the age of reason. <sup>(56)</sup> " In baptism a man is received to warfare, and in confirmation he is armed to fight : in baptism we are regenerated to life, after baptism we are confirmed to fight ; in baptism we are washed, after baptism we are strengthened."<sup>1</sup> My main thesis is to show that these practices, both of civilized and uncivilized people, are founded on fundamental physical and psychological principles, and accordingly to emphasize not only the fitness but also the need of the spiritual change, which theology has formulated in the doctrine of regeneration, during the adolescent years. I have briefly indicated the physiological and psychological characteristics of this period of life for the purpose of showing the predispositions to such a change, and the reasons why it should occur at puberty. From what has preceded it is evident that with this new life which dawns at puberty, there are strong predilections toward vice and crime, and very powerful impulses toward virtue and goodness. Some writer has well said that in love, which is one of the principal questions of youth, there is ruin or salvation. I maintain that during the adolescent years there is a necessity, grounded

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<sup>1</sup> Pope Melchiades quoted in Hornihold, "The Commandments and Sacraments."

in man's nature as a human being, of a new consciousness of one's relation to God, of a conscious choice of Christ as the chief object of his love and service, with an overmastering sense of the duties and responsibilities involved in this ideal life, in order that he may not only be saved from selfishness and the dangers which threaten youth, but also that his newly awakened capacities and powers may be controlled and used for the development of the noblest character.

I think it is possible to conclusively show by statistics that the majority of conversions in most churches occur during adolescence. Several clergymen have told me that two-thirds of the Christians in their churches were converted under the age of twenty-five. Christopher Cushing in a pamphlet entitled, "The Methods of the Spirit," states that in his own ministry the average age of conversion was twenty-two and a half years: that of men being twenty-three and a half, and that of the women twenty-one and a half. Another writer estimates that of 1,000 Christians, 548 were converted under 20, and 337 between 30 and 40. He adds from careful observation that of 253 converts

138 were converted under 20 years of age.

85	"	"	between	20	and	30	years of	age.
22	"	"	"	30	"	40	"	"
4	"	"	"	40	"	50	"	"
3	"	"	"	50	"	60	"	"
1	"	"	"	60	"	70	"	"

In what follows I hope to show by further evidence that this is the most natural period for conversion. Theology and methods of religious instruction have too often committed the mistake of disregarding the natural development of the human mind. They have sought to help man to a better life without knowing the conditions and stages of growth in the mental life. Old and young have been made to take their spiritual food in doses of the same compound and quantity. But if the so-called secular education needs to be guided by psychological principles, surely moral and religious instruction, so universally recognized as of supreme importance, require all that psychology can teach about the subject with which religion and morality are concerned. The nascent periods in a child's life must be studied and utilized; his interests at the different periods must receive careful attention, and the natural development of the mind not to be sacrificed for the sake of *a priori* theories.

"First the blade, then the ear, then the full corn in the ear," expresses as truly the order and development of the soul as that of nature; and therefore the necessity that teachings and beliefs be adapted to the natural instincts and appe-

tites. Lotze says truly that there can be revelation only when the divine influences are reflected upon by mind. The activity of the subject himself is one of the essential factors in revelation. "We cannot imagine the recognition of any fact as something that can be simply communicated, something that reaches the mind ready made without any activity on its part; we can only imagine that occasion can be given to the mind to, as it were, produce such recognition by exercising this activity, and in this it is that every appropriation of a truth must consist."<sup>1</sup> But beside this waste in teaching those truths which cannot be appreciated for lack of capacity in the child, there is great danger in the sphere of morals and religion of precocious development. I have mentioned the tendency to self-examination and morbidity of the moral sense in adolescents. Clouston has called attention to the same danger of forcing mental activity. The strong points in early childhood, like a keen moral sense or a strong, remarkable memory, are liable to become the weak points in later life. Over-haste for conversions makes the mistake of trying to reap without having sown good seed or given it time to ripen. (<sup>39</sup>) p. 313. This forcing process can but produce a shallow, unhealthy Christian character, which never deepens nor broadens with the growth of years. Christians of this sort have been compared to early risers, of whom Mill remarked that they are conceited all the forenoon and stupid all the afternoon. The fruit that lasts the longest is not the first to show signs of ripeness.

Again this morbid tendency of the moral sense is kept alive and intensified by a great deal of the preaching and religious literature which cultivates introspection and constant self-examination. It has been well said that "excited preaching and revival meetings are only suited to stolid, healthy brains." Mr. Charles Francis Adams, in an interesting paper read before the Massachusetts Historical Society at the June meeting, 1891, states that in studying the records of some of the oldest churches in Massachusetts, in particular those of Dedham, Braintree and Groton, he finds a rapid increase in the number of confessions of sexual immorality beginning at about the time of the "Great Awakening." This "tide of immorality," which is usually attributed to the French wars which broke out in 1744 and closed in 1760, he suggests, might have been due to the religious conditions of the times. Admitting that a "state of morbid and spiritual excitement" and a keener conviction of sin would lead to the confessions of sins of such a character, he, however, raises the question "how far a *morbidly excited spiritual* condition may also be

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<sup>1</sup> Mic. Bk. IX. Chap. IV. § 1.

*responsible for the sin confessed.*" A satisfactory consideration of this question he leaves to others with the remark that "the connection between the animal and spiritual natures of human beings taken in the aggregate, though subtle, is close; and while it is well known that camp-meetings have never been looked upon as peculiar or even conspicuous for the continence supposed to prevail at them, there is no doubt that in England the license of the restoration followed close upon the rule of the saints." (<sup>57</sup>) p. 502. Mr. Adams's suggestion will doubtless meet with a great deal of opposition, and, unfortunately, the facts are of such a character that they cannot be easily obtained. It is certainly an interesting question, and there seem to be indications, at least, which strengthen the affirmative. Dr. Brinton has said that the stimulation of the religious sentiment arouses the passion for love, which will be directed as the temperament and individual culture prompt. (<sup>45</sup>) p. 73. Mr. Adams further says that this "morbid excitement," which is a common phenomenon of religious revivals, in the "Great Awakening" was a species of insanity. "This religious contagion of 1735 reveals a state of affairs bordering close on universal insanity." I quote Dr. Brinton again: "Every violent revival has left after it a small crop of religious melancholiacs and lunatics. Competent authorities state that in modern communities religious insanity is most frequent in those sects which are given to emotional forms of religion, the Methodists and Baptists for example; whereas it is least known among Roman Catholics, where doubt and anxiety are at once allayed by an infallible referee, and among the Quakers, where enthusiasm is discouraged, and with whom the restraint of emotion is a part of discipline." (<sup>45</sup>) pp. 75-6.

Another tendency of the "storm and stress" period, that of morbid doubting, is frequently excited by religious teachings which disregard pedagogical principles. Granting that doubt is a natural and healthy activity of mind, and that experience of unlearning many things toughens the mental and moral fibres, yet it is a sound principle to inculcate as far as possible such knowledge and beliefs in childhood as will fall in with later life, and thus aim to produce a gradual development and not one marked by revolutions. A narrow dogmatic religious training in many children only adds seriousness and danger to the crisis of early manhood when one is obliged "to think for himself." Frederick W. Robertson has said, "Let a child's religion be capable of expansion, as little systematic as possible; let it lie upon the heart like the light, loose soil, which can be broken through as the heart bursts into fuller life. If it be trodden down hard and stiff in

formularies, it is more than probable that the whole must be burst through and broken violently and thrown off altogether when the soul requires room to germinate.”<sup>1</sup>

But besides adding fuel to the flame, bad religious education dwarfs and even suppresses the natural life of childhood and early youth, which is spontaneous, instinctive, emotional and unreflective. Therefore instead of answering questions before they are asked, or forcing problems upon the young mind which it has not yet encountered in its own life, the aim should be to make the religious life as bright, hopeful and attractive as possible. The mysteries of religion, the sense of sin and guilt, cannot and should not be known by the mind that is instinctive with wonder, implicit trust and obedience. To the naïve curiosity of the child, nature and the supernatural are one. He can know no God who needs proofs of his existence. His interests and wishes are confined mostly within the domestic circle. But in early adolescence, as we have seen, a larger world opens. There is a tendency to break with the past, to form new friendships and confide secrets to other persons than parents. Then is the time when there is need, as I have already said, of a *new consciousness of God*, the recognition of duties as divine commands, of the supernatural and transcendental power manifesting its unchanging laws both in the natural and moral world. In this period of self-examination, inquiry and search for truth, the instinctive faith of childhood should develop into a deeper, more rational faith, grounded in the conscious personal need of the divine. It has been said that a child should grow up a Christian and never know himself as being otherwise. (<sup>58</sup>) p. 10. So far as this emphasizes the need of early training and gradual growth, it is sound doctrine. But coincident with the great intellectual, moral and emotional changes at adolescence, a new conception of God and spiritual things would seem natural for the normal, active individual, and I believe that this is happily the fact. This is not inconsistent with the view which I have supported all along, that religious training ought to be such as will produce a gradual, steady growth. A growth by epochs is not a growth by revolutions. In the majority of well regulated lives there are epochs more or less clearly defined. Just as there are marked changes in the physical, mental and moral spheres at puberty, so there ought to be a more or less conscious change in the religious life. It is a period of transition in every sphere, and very important it is that this transition be in every respect not too sudden or violent. It

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<sup>1</sup> Sermons, p. 55.

has been and is a far too common practice in some religious circles to depend largely upon seasons of special religious effort for the conversion of men. Horace Bushnell says of the "great revival" under Edwards, that while it had the great merit of displacing an era of dead formalism, it had the great defect of introducing an individualism which made too much of the personal experience element. I quote his own words: "It takes every man as if he had existed alone; presumes that he is unreconciled to God until he has undergone some sudden and explosive experience in adult years, or after the age of reason; demands that experience, and only when it is reached, allows the subject to be an heir of life. Then on the other side, or that of the Spirit of God, the very act or ictus by which the change is wrought is isolated or individualized so as to stand in no connection with any other of God's means or causes, an epiphany, in which God leaps from the stars, or some place from above, to do a work apart from all system, or connection with his other works. Religion is thus a kind of transcendental matter, which belongs on the outside of life and has no part in the laws by which life is organized, a miraculous epidemic, a fire-ball shot from the moon, something holy because it is from God, but so extraordinary, so out of place, that it can not suffer any vital connection with the ties and causes and forms and habits which constitute the frame of our history." (58) pp. 187-188.

I suspect that this presentation of the subject will call forth the criticism that no distinction is made between conversion and regeneration, the former being commonly regarded the act of the subject himself and the latter the work of the Holy Spirit. This is regarded as very fundamental in most systems of theology. But fine theological distinctions and hair-splittings are omitted with a purpose; for an exhaustive and systematic treatment of the doctrine, with perhaps some emphasis of the divine element which theologians insist upon contrasting with the human, is not intended. The early church was divided on the questions of the effects of the fall upon freedom and the exact relation between the human and divine will in regeneration, and which takes the initiative in the change of heart. But such questions were largely occasioned by the denial or ignorance of a conception which is influencing more and more at the present time the whole realm of theology, namely, the immanence of God. In the Latin theology, which has had such a predominating influence upon all successive theology, the dogma of original sin, according to which man was separated absolutely from God, was the fundamental doctrine. The will of man was corrupted and



rendered impotent by the fall of Adam and could be restored only by a divine act, and this took place in baptism. Hence there was an absolute necessity, for man's first step toward salvation, of a special interposition and act of God. On the other hand, in Clement of Alexandria, we find the conception that life is a process of education under a divine instructor, and a recognition of the immanence of God underlies my treatment of this subject. It is in God that "we live and move and have our being."

If the criticism is passed that this discussion makes regeneration a "natural process" and leaves out the supernatural element, such as the work of the Holy Spirit, in addition to the answer already contained in the statements that the physiological and psychological aspects are here and now the chief considerations, and that no attempt is made to define the nature or extent of the Spirit's influence, as is usually done in a treatment of this subject, my position may be made a little clearer by asking if there is not a "supernatural element," so-called, in the laws and phenomena of mental life already considered?

Right here is the error of many theories of regeneration. So much has been made of the deadening influence of the first sin, of the gulf between God and man beyond any human power to bridge, that the good in human nature has been overlooked. There are traces of this error in writers like Drummond.<sup>1</sup> Admitting as he does that "it is altogether unlikely that man spiritual, should be violently separated in all the conditions of growth, development and life from man physical," p. 35, he says later that "the inorganic world is staked off from the living by barriers which have never yet been crossed from within. . . . The door from the organic to the inorganic is shut, no mineral can open it: so the door from the natural to the spiritual is shut and no man can open it." P. 71. Does he mean that the natural man has no more ability to become spiritual and no more responsibility than the mineral has to become a plant? This view would make regeneration a literal and absolutely new creation, not recognizing if not denying the fact that man at bottom, in his capacities at least, is a spiritual being, made in the image of God. On the other hand, the burden of this discussion has been to show that man needs and has capacities for a change of heart. The questions, "How can a man be born anew?" "What will thou have me to do?" "O wretched man that I am! who shall deliver me from the body of this death?" but express the universal longings of humanity,

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<sup>1</sup> "Natural Law in the Spiritual World."

which the Christian ideal of life seeks to satisfy. These questions reveal a better nature in man, "a diviner self" striving for mastery. It was these hungerings and thirstings of the human soul to which Christ appealed. He urged men to lay hold on that life which is life indeed. It was his life and example which attracted men and awakened in them the better self. To become his followers they must give up the old life for one of love and service. Hence in Christianity the doctrine of regeneration assumes the most definite and largest meaning, namely, likeness to Christ. This ideal was required of men, we may believe, because they were constituted for it and needed it to complete their manhood. This life, it seems to me, appeals to the young of that age which I have tried to describe. It is then that such an ideal in all its attractiveness can be appreciated, when the individual is so full of life and ambitions, with cravings and longings which the things of childhood cannot satisfy.

There is a positiveness in the Christian ideal which has a peculiar salutary and saving power. In Gautama's conception the higher life is knowledge. Sensuality and individuality are simply delusions of our ignorance. Spinoza's conception of the new birth was also intellectual, a transition from obscure to clear ideas. The only thing necessary is the knowledge of the nature and the cause of our passions.<sup>1</sup>

With Schopenhauer, contemplation of the beautiful is the ideal. In Buddhism, as in Christianity, renunciation is a cardinal doctrine. But while in the former the main effort is to rescue life from desire and delusion, a salvation ending in the annihilation of the will to live, in the latter salvation is not only *from* something, but *to* something, namely, life eternal. Is there not a feeling of barrenness in much of the reflective, contemplative views of life which leave out action? Matthew Arnold's poem, "Self-Dependence," appeals to us by its beautiful description of the calm, serene life of the stars which—

"Demand not that the things without them  
Yield them love, amusement, sympathy."

But the lesson which he makes them teach, that if we are to be as the stars are, we must live as they do:—"Resolve to be thyself, and know that he who finds himself, loses his misery"—lacks the truth *to live* by that the Christian ideal gives us. That which I have called the "positiveness" of the Christian life is expressed in the words of Paul, "Walk by the Spirit and ye shall not fulfill the lust of the flesh."<sup>2</sup>

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<sup>1</sup> *Ethica*, III. Def. 1 and 2, IV. 2-5.

<sup>2</sup> *Gal.* 5:16.

It is a truth luminous on every page of gospel teaching. Not contemplation, not introspection and self-examination, but action is the golden truth of Christianity. Not only was it required of the disciples that they follow their Master in His deeds of love, in feeding the hungry and caring for the sick, but they were told that to understand Him and His teachings they must live out the life in action.

We have already seen that action of some kind was one of the most healthy and saving influences for adolescents. They need activity as an outlet for the rapid influx of new forces, something which shall absorb their interests and lead their attention and thoughts away from their own natures. Despine in his *Philosophy of Crime* says that thieves are usually lazy and have bad passions. If a man is lazy he is apt to have some outburst of passion. Work, instead of being man's curse, is his greatest blessing.

It is said that a regenerate life is a saved life. Such a life as the Christian ideal cannot but insure salvation: salvation not from the sin that some great ancestor committed in the dim past, but from the slavery and bondage of our own lusts, appetites and passions. "Man's natural sinfulness is really nothing more than the preponderance of his sensuous impulses and the insubordination of his fleshly nature to his spirit."<sup>1</sup> Christ likened sin to a disease which he came to heal,<sup>2</sup> and in a parable also to death,<sup>3</sup> so that the new life is a living again. This contrast between the old life and the new is represented by Paul as a dying and a living again.<sup>4</sup>

The regenerate life is a "new creation," but one that fulfills the first; for "the spiritual is to the natural as the grain which ripens in the sunshine is to the seed that dies in the earth. The Christian character, in its perfect idea, is the nature of man completely ethicized through the indwelling of the Spirit."<sup>5</sup>

Paul's distinction between the "natural" and the "spiritual" man, finds an analogue in the difference between the life of childhood and manhood. The new life of manhood, with a new sense of sin, right and wrong, new faculties, demands a higher life than that of childhood.

The regenerate life is a changed life, but instead of coming like a lightning stroke to shock, shatter and even kill all existing life, it is a change marked by the consciousness of the person's own needs, and that the Christ life can satisfy them.

<sup>1</sup> Müller, *Christian Doctrine of Sin*, Vol. II. p. 280.

<sup>2</sup> Matt. 9:12.

<sup>3</sup> Luke 15:24-32.

<sup>4</sup> Rom. 6:1-14; Eph. 4:22-24.

<sup>5</sup> Smyth, "Christian Ethics," p. 4.

Robertson has said, "To be a son of God is one thing; to know the fact is another—and that is regeneration."<sup>1</sup>

"Because ye are sons, God sent forth the Spirit of His Son into our hearts."<sup>2</sup> When adolescents come to know themselves, their own resources and capacities, and the power of the Christian life to use and control them, and thus save life, religion will seem not only more natural and reasonable, but above all an absolute necessity. Then it will be said with Augustine, "Thou hast made us for Thyself, and our heart is restless until it find rest in Thee."<sup>3</sup>

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<sup>1</sup> Sermons, pp. 273-4.

<sup>2</sup> Gal. 4:6.

<sup>3</sup> Confessions, Bk. I. Ch. I.

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